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Roma - Piazza Venezia e Monumento a Vittorio Emanuele II

PIAZZA VENEZIA E MONUMENTO A  
VITTORIO EMANUELE II

—Courtesy Art Institute, Chicago

# Modern Italy and Her Struggle for Liberty

(Chapter I)

By EVELYN MARIE STUART

WHEN Italy entered the war on the side of the Allies there went immediately throughout this country a renewed interest in this kingdom of the Mediterranean which had indeed been the seat of the most ancient civilization of Europe. Travellers returning from Italy had fostered in us a feeling that this was a land of memories and mendicants. The poetical description of Rome—

The Niobe of nations, there she stands

Crownless and voiceless in her childless woe,  
An empty urn is in her withered hands

Whose holy dust was scattered long ago.

had come to be accepted as a general characterization of the country of which she is the capital. Then, with a great thrill, we were suddenly brought face to face with the fact that all the old power and glory of

ancient Rome, the spiritual power of right ideals, the glory of a love of freedom, were yet alive and vigorous as ever, the motive forces of the Italian race.

And what was this Italian race descended from the early Latins, its blood intermingled perhaps with that of the barbarians throughout the invasion and conquests of the dark ages? To the average American it was chiefly connected with memories of music—the hand organ or the opera, as the case might be. To some it meant romance and tragedy, intensity of love and hate with a tendency to secret murder. To the cultured the word Italian was inseparable from Renaissance and the thought of art and literature, but few indeed recalled that our own ideals of equal justice and political freedom are the heritage of Rome—first of

the world's great republics—or thought of the long struggle which had resulted in a united Italy compromising on a limited monarchy when some sacrifice must be made to secure national solidarity.

Italy as a force in creating civilization is old beyond any of the kingdoms or commonwealths of Europe, but Italy as a nation is the youngest power of the modern world. Her struggle to achieve unity almost corresponds as to time with our own civil war for the preservation of the Union. It is interesting to reflect at this time upon the fact that the Roman Empire might be regarded as the world's first great experiment in internationalism. There is even a something akin to our own experiences in the manner in which it assimilated peoples of other nations and made Goths, Franks and Britons proud to call themselves Romans. The difference lies in the fact that Romanizing was achieved through conquest first by the Romans, second of the Romans, while Americanizing has gone on through immigration. In each case it has been the respect engendered by a superior system of government which has drawn together people of different races and temperaments. The wisdom and justice of Roman law and the orderly state of society resulting therefrom, the arts, crafts and sciences thus fostered and the immense prosperity, comfort and luxury derived from them, created a profound impression upon the barbarian tribes who invaded Roman provinces early in the Christian era, impelling them to make themselves a part of the Empire in order to enjoy these advantages. It was thus that there came about the practice of enlisting the armies of Rome from the peoples of conquered lands or from the invaders who had settled in her provinces, the exalting of the chieftains of these armies to the rank of Patrician and finally to Emperor. With the breaking up of the old empire into kingdoms and the growths of the power of the church the establishment of the Holy Roman Empire with the Pope and some prince anointed by him at its head brought strictly foreign overlords into Italian affairs.

From this period on to the day of Napoleon the history of Italy is one of alternating oppression and warfare varied by brilliant chapters dealing with the rise and splendor of her free cities. Even these are dimmed by the quarrels they maintained with the nobility and with each other. Native born and foreign tyrants finally succeeded in reducing most of the country to a pitiable state of misgovernment. Italian provinces were the pawns in every war of the continent. Bourbon and Hapsburg plundered them alternately until the day of Napoleon who, strangely enough, came as a deliverer to Italy and unconsciously awakened the sentiment of nationality so long dormant in the hearts of the people.

National unity which England encompassed in the thirteenth century, France and Spain in the sixteenth, has only been achieved by Germany and Italy in comparatively modern times. Commercial rivalries between cities and provinces kept internal dissension astir in both countries.

Between the end of the fifteenth century and the French Revolution in the eighteenth, the monarchistic idea in all countries had gained the ascendancy. The struggle of the common people with the nobles had been fostered by kings to break the power of the aristocracies. This done, the subjugation of the common people by the crown was a simple matter and administrative absolutism became the rule in the various monarchies of Europe and a characteristic of the eighteenth century.

The nineteenth century, however, was dominated by another influence, for the French Revolution had served to establish the idea of "the rights of man as man," as the internal policy of European states and "the rights of nationalities as nationalities" as the policy governing the relations of states to states. "When," says Marriott, "the philosophic historian of the future comes to write the history of the nineteenth century, he will, it may be supposed, mark as the distinguishing characteristics of this epoch the acquisition of supreme power by the many for the government of all, and the consolidation of kindred and contiguous

states or, rather, bundles of states, on the basis of the vital principle of *Nationality*.

Italy, at the opening of the nineteenth century, was scarcely a memory, a word hardly mentioned by men. Italy as a nation indeed had never existed, though her city states of Venice, Genoa, Milan, Florence, Pisa and Rome had played princely parts in the political drama of the Middle Ages. With the passing of the centuries, even these city states, whether republics or dukedoms, had disappeared and two great dynasties divided the country, using its provinces as princedoms for the younger branches of the houses of Hapsburg and Bourbon, with the exception of the Papal states, over which the church exercised temporal as well as spiritual sway. Tyranny, oppression and misgovernment were the rule on every hand so that Napoleon came in the guise of a liberator and a forerunner of unification.

"To the Italian, as to the other disordered princedoms of continental Europe," we are told, "Napoleon was no doubt a scourge, a very disagreeable scourge, but on the whole, a healthy one. For the corrupted courts which he invaded, for the petty thrones he overturned, it is impossible to feel one iota of respect, one scrap of sympathetic regret. In Italy, at any rate, he did nothing but good. He trampled under foot municipal jealousies and local prejudices; he reduced the political divisions of the country from fifteen to three; he constructed splendid roads and bridges—unifying forces of no mean significance. Before his overthrow he had rudely broken up the ancient fixity of confusions which passed for government, and had aroused no insignificant forces of new social life. The feudal tenure of land, and with it something of the feudal structure of society, had passed away. The French civil code, and a criminal code based upon that of France, had taken the place of a thousand conflicting customs and jurisdictions. Taxation had been made, if not light, at least equitable and simple. Justice was regular and the same for baron and peasant. Brigandage had been extinguished and, for the first time in many centuries, the presence

of a rational and uniform administration was felt over the greater part of Italy. At his approach, too, the Jesuits had once more fled and education was placed on a reasonable basis. But, above all, Napoleon, little as he knew it, little as the Italians realized it at the time, was the first for centuries to evoke, if not to create, a sense, a consciousness of unity, of nationality, in Italy."

After the fall of Napoleon the houses of Bourbon and Hapsburg again divided the states of Italy. Francis II, Emperor of Austria, seized Lombardy and Venice; Napoleon's former consort, Marie Louise, who was an Austrian archduchess, received the duchy of Parma; Ferdinand III of the Austrian house was awarded Tuscany, and his son, Francis, Modena. Pope Pius VII re-entered the temporal domains of the church and the Bourbons were restored to the throne of Naples and Sicily in the person of Ferdinand I. Only the small republic of San Marino was left as a reminder of that proud Italy of the Middle Ages which, though divided, was still independent.

This, too, is the great point to be remembered in regard to ancient Rome and medieval Italy that here alone of all the countries of earth the idea of liberty and a republican form of government existed. The republican ideal is Latin, just as the feudal was Teutonic. The former is the natural outgrowth of life in great cities where industry and commerce create wealth and a respect for trades, crafts and merchandising, where the interdependence of man and man is felt most keenly and where by coming in close touch with each other the minds and sympathies of men are broadened. The latter is fostered by country life where wealth is a matter of the possession of land and where armies must be maintained to defend wide borders.

With the dismemberment of Italy subsequent to the downfall of Napoleon there began a period of oppression and misrule throughout her various states that almost passes human belief. Did we not know what the Germans have recently done in Belgium we could scarcely credit what his-



BASILICA DI S. PIETRO

—Courtesy Art Institute, Chicago

tory reports of the conduct of the Austrians in Italy. But in the light of its revelations we can readily understand the quick response of Italy to the call of civilization menaced by the late war. The Italians could remember times when Austrian troops in dealing with revolutionists had burned alive their victims soaked in turpentine, buried them alive in quick lime and crucified little children, so that the nature of the Teuton was well known to them and the stories from France and Belgium did not require the carefully collected corroboratory testimony of eye witnesses and actual photographs that were necessary to make America realize what Germanizing meant.

It is to the period of torment and oppression following the parcelment of Italy between Hapsburg and Bourbon princes that much of the violent tendencies of the lower classes of Italians can undoubtedly be traced. The seeds of the Camorra, the Mafia, the Black Hand and red anarchy were sown by these oppressors who, by

creating unlivable conditions for the submerged masses, maddened and brutalized the more unfortunate classes of a people strongly emotional by nature. When authority for several generations has meant oppression, cruelty, injustice and inhumanity, an antipathy amounting to diabolical hatred of authority may logically become innate.

From out the confusion of the years between 1815 and 1861 four great names rise resplendant like stars from out a dark and stormy sky. They are those of Giuseppe Mazzini, prophet of freedom and unity; Count Camillo di Cavour, statesman and diplomat; Victor Emmanuel, prince, executive and general, and Giuseppe Garibaldi, knight errant and crusader in the cause of Italian nationalism.

Mazzini was an enthusiast and a dreamer, a vigorous pamphleteer whose writings and teachings were in no small measure responsible for the rise of the "Young Italy" party throughout the peninsula. A violent and implacable republican, he ab-

horred compromise and placed as much stress on the creation of an Italian republic as on the welding of Italy's provinces into one nation. Even as a schoolboy he had been impressed with the woes of his country and had worn black from his early years throughout his life as a symbol of mourning. At the completion of his university career he joined the Carbonari, a secret society of revolutionists, who, under the pretense of being charcoal makers, sought the mountain solitudes to plan the rehabilitation of their country. Religious rites gave solemnity to the proceedings of this society and it had its code and language in which any one lodge was a "hut" and a meeting a "sale" to carry out the idea that the business of the order was to trade in charcoal. Mazzini, after his arrest as a member of this order, was imprisoned in the fortress of Savona and, though acquitted of conspiracy, after six months was banished from his native land. He subsequently conducted his campaigns from France until he was exiled from that country and, in 1833, he went to Switzerland where he took part in an expedition into Savoy with revolutionists, which led to his being denied further refuge by the Swiss government, so that in 1837 he sought asylum in England. Here he found, as he said, "Almost a second country," so much was he moved by the character of the English government and people. From here he continued to direct the activities of his association in Italy to which the various rebellions and uprisings which form the history of that period were in no small measure due; for the sentiment in favor of unity and independence was growing daily in the hearts of all classes in every province of Italy.

Meanwhile a champion was to arise, about whose standard the Italians could rally, in the person of Charles Albert, a prince of the house of Savoy, whose history is thus sketched by an eminent English authority: "At the beginning of the sixteenth century the Dukes of Savoy had acquired Piedmont, and thus succeeded in straddling the Alps. Their geographic position, as the Prince de Ligne has cynically

said, did not permit them to behave like honest men. Consequently, by rather tortuous, but in the main successful, diplomacy they managed in the eighteenth century to add the Royal Crown of Sardinia to the ducal crowns of Piedmont and Savoy; and never was a European war concluded, however remote the principal combatants might be, but the House of Savoy was able to acquire several of the towns of Lombardy, stripping it, as the saying goes, like an artichoke, leaf by leaf. Their position was still further strengthened in 1815 by the acquisition of the annihilated republic of Genoa."

Victor Emmanuel, first of this line, resigned in favor of his brother, Charles Felix, when a Carbonari rebellion, involving the liberals of Piedmont and Lombardy, embroiled his subjects with Austria, to whose minister, Prince Matternich, he was deeply committed. In 1831 Charles Felix was in turn succeeded by his cousin Charles Albert, who had been involved in an earlier Carbonari movement and was considered a man of liberal sentiments. From his place of exile at Marseilles, Mazzini addressed a letter to the king on his accession.

"The people," it declared, "are no longer to be quieted by a few concessions. They seek the recognition of those rights of humanity which have been withheld from them for ages. They demand laws and liberty, independence and union. Divided, dismembered and oppressed, they have neither name nor country. They have heard themselves stigmatized by the foreigner as a helot nation. They have seen free men visit their country and declare it the land of the dead. They have drained the cup of slavery to the dregs; they have sworn never to fill it again. Let the King champion the cause not merely of Piedmont, but of Italy. All Italy waits for one word—one only—to make herself yours. Proffer this word to her. Place yourself at the head of the nation and write on your banner: 'Union, Liberty, Independence.' Proclaim the liberty of thought. Declare yourself the vindicator, the interpreter of popular rights, the regenerator of all Italy. Liberate, her from the barbarians. Build up the future;

give your name to a century; begin a new era from your day. . . . Select the way that accords with the desire of the nation; maintain it unalterably; be firm and await your time; you have the victory in your hands. Sire, on this condition we bind ourselves around you, we proffer you our lives, we will lead to your banner the little states of Italy. We will paint to our brothers the advantages that are born of union; we will promote national subscriptions, patriotic gifts; we will preach the word that creates armies. . . . Unite us, Sire, and we shall conquer."

The king's only reply was an order for the arrest of Mazzini, the republican and revolutionist, should he attempt to cross the border. The succeeding years of agitation served, however, to change the state of the king's feelings and on the outbreak of the revolution of 1848 in Paris which overthrew the Orleans dynasty and produced sympathetic disturbances in Vienna, he deemed the time ripe to strike the blow for Italian independence and unity.

In the letter sent by Charles Albert to the agricultural congress of Carale in 1848 which, like the scientific congress of Genoa, was in reality a political gathering, "Austria," wrote the king, "has sent a note to all the powers, in which she declares her wish to retain Ferrara, believing she has a right to it. . . . If Providence sends us a war of Italian independence I will mount my horse with my sons, I will place myself at the head of an army. . . . What a glorious day it will be in which we can raise the cry of a war for the independence of Italy!"

Milan and Venice shortly succeeded in expelling their Austrian rulers and the princes of Modena and Parma fled before the storm. These cities, with Tuscany, rallied to Charles Albert of Piedmont, as did Parma, Piacenza, Modena and Lombardy. However, Austria won the day in the test of arms, her general, Radetsky, proving too strong even for Garibaldi. After submitting to an armistice, north Italy again came under the domination of Austria. Charles Albert renewed the war in 1849 and his forces were again defeated by Rad-

etsky at Novara on March 23d, the evening of which day of gloom Charles Albert handed his sceptre to his son, Victor Emanuel II, saviour of Italy. The old king died shortly after, it is reported, of a broken heart.

In February of this same year a republic had been proclaimed at Rome by Mazzini and his followers, following the flight of the Pope to Gaeta, where he had sought refuge with Ferdinand of Naples. This Pope had early proclaimed liberal tendencies and a sympathy with the national movement against Austria. The assassination of his minister, Count Rossi, however, had taught him to fear the revolutionists and seek shelter with the Bourbon prince. With the aid of Louis Napoleon, who had become president of the new French republic, the Roman Republic was overthrown in July of the same year and the Pope restored to temporal power under the protection of France. Venice then succumbed to Austria again and Italy stood much as it had before. With the collapse of these insurrections the Mazzini idea of an Italian republic faded into improbability.

After the settlement of the armistice, Victor Emmanuel and his ministers set about the carrying out of reforms in his kingdom in which task they were hampered by the Mazzini republicans at Genoa, for this leader had declared, "Better Italy enslaved than handed over to the son of the traitor, Carlo Alberto." Another troublous element appeared in the presence in his kingdom of forty-one bishoprics, fourteen hundred canonries and eighteen thousand members of monastic orders, making one religious in every two hundred and fourteen of the population. These ecclesiastics claimed civil and judicial authority and from the effort to place them on an equality with the rest of the community before the law dates the beginning of the breach between the king and the church. It was here that Count Camillo de Cavour showed his sympathy for the king's policies which subsequently led to his joining the monarch's cabinet as Minister of Commerce.

Cavour was ever a great admirer of England and kept in touch with all her legis-

lation through subscription to British newspapers and by writing friends in England for government reports and statistics and the parliamentary blue book. He found England sympathetic with the woes of Italy but not inclined to throw the weight of governmental influence into the scale, and so sought an alliance with the French, in whom sympathy meant action. Cavour subsequently became member for Turin in the first parliament of Piedmont, where he was a powerful factor in molding legislation. In 1850 he was appointed Minister of Commerce and Agriculture. Here he instituted many reforms which tended to improve transportation, agriculture and commerce, besides concluding commercial treaties with England, Belgium, France and other powers. In 1853 he succeeded Azeglio as Prime Minister and with the outbreak of the Crimean War he allied himself with England and France against Russia and succeeded in negotiating a treaty against internal opposition whereby Piedmont sent twenty-five thousand men to the assistance of the Western powers. His colleagues in the ministry regarded this policy as sheer madness but Victor Emmanuel stood by him in this action, which gave Sardinia more standing among the powers of Europe than anything else could have done.

In the congress of Paris, in 1856, which negotiated peace, Cavour protested against Austrian misrule in the other provinces of Italy, eliciting sympathy from his recent allies and forming the Franco-Sardinian alliance with Napoleon III. An attempt on the part of a Sardinian anarchist, Orsini, to assassinate Napoleon almost upset all the well-laid schemes of Cavour. However, it was smoothed over by the passage of a stringent law for the punishment of such crimes.

At the opening of his parliament on January 1, 1859, Victor Emmanuel at this time delivered the historic speech that served as the rallying cry of Italy. "Our country," said the king, "small in territory, has acquired credit in the councils of Europe, because she is great in the idea she represents, in the sympathy that she in-

spires. This situation is not exempt from perils, for while we respect treaties, we are not insensible to the cry of anguish (*grido di dolore*) that comes up to us from many parts of Italy. Strong in concord, confident in our good right, we await with prudence and resolution the decrees of Divine Providence."

The effect was electrical. Senators, deputies, spectators, joined in a wild demonstration and the ministers from England, France, Russia and Prussia were astounded. The ambassador from Naples is reported to have said in describing the scene, "We poor exiles did not even attempt to wipe away the tears that flowed unrestrainedly from our eyes as we frantically clapped our hands in applause of that king who had remembered our sorrows, who had promised us a country. Before the victories, the plebiscites and the annexations conferred on him the crown of Italy, he reigned in our hearts; he was our king!"

Events moved rapidly toward war and on April 23d Austria sent her ultimatum to Turin demanding immediate disarmament, which Cavour of course refused.

On May 13th Victor Emmanuel and Napoleon III met at Genoa and for a month their armies swept the Austrians before them. On June 4th the stupendous victory of Magenta was won, on the 8th they entered Milan, and on the 24th won the double battle of Solferino and San Martino. At the height of their successes Napoleon seemed suddenly to weaken, for he met the Emperor Francis Joseph at Villafranca and negotiated an armistice by the terms of which Lombardy was united to Piedmont, but Venice was left the victim of Austria. The reasons given for Napoleon's seeming treachery are various, some thinking he believed the menace of Prussia an intervention, others that he acted upon impulse. Cavour, after bitterly attacking both king and emperor, suffered a collapse and retired to his farms.

Victor Emmanuel turned a deaf ear to Cavour's impassioned plea that he should not accept Lombardy on such humiliating terms and in the year that followed Tuscany, Parma, Modena and the Roman lega-



tions were annexed by universal plebiscite to this new north Italian kingdom. Cavour returned to his post after a short retirement, to receive the further dismaying intelligence that Savoy and Nice were claimed by Napoleon according to promises made beforehand for his assistance. This necessary sacrifice was a great grief to the king, as Savoy was the cradle of his race, while Garibaldi, who was born in Nice, complained that he had been made a stranger in his own house. Cavour came in for a share of the blame for this arrangement from the Mazzinists and other extremists. He had, however, accomplished with the annexation of central Italy, effected in 1860, the union of all Italy, save Venice and Rome, under the sceptre of Victor Emmanuel, and Naples was annexed through the valor of Garibaldi, who was destined to play a leading part in the last act of the drama of Independent Nationalism. It was the desire of diplomat, general and king that Rome, with all its splendid traditions of antiquity, be made the capital of Italy. Here the church, however, claimed absolute power, both spiritual and temporal, and when even the Romagna was annexed to the kingdom, the ban of excommunication was pronounced by the Pope upon the king. The king, as a loyal Catholic, was grieved though not seriously inconvenienced by the anathema of the church, and he addressed a touching but vain appeal to the Holy Father that he should sanction the act whereby these people had joined the Italian kingdom. Neither Victor Emanuel or his able ministers, however, could secure the desired Papal sanction.

Garibaldi's part in bringing about the unification of Italy is the most romantic story of all. He had taken part in the Mazzinist invasion of Savoy as early as 1834 and had for this been condemned to death, but made his escape and fled to South America. He had offered his services to King Charles Albert in 1848 but, meeting a cold reception, had gone to Milan where thirty thousand men rushed to his standard. When Charles Albert gave Milan back to Austria, Garibaldi still kept up a guerilla warfare. He had refused a regu-

lar commission from Carlo Alberto in 1849 and gone to the succor of the newly-fledged Roman republic. The armies of France, advancing to restore the power of the Pope, he had been compelled to flee Rome with his wife and his more devoted followers. They were pursued and many of his band captured and shot, while his wife expired in his arms. For four years thereafter he had been a wanderer, settling in 1854 on the Island of Caprera, where he remained until the event of 1859 brought him from retirement to join the forces of Victor Emmanuel and Cavour. Garibaldi's reputation was glorified by the campaign which followed and he was hailed as the national deliverer of Italy when the peace that placed his king upon the united thrones of Sardinia and Lombardy was declared.

However, the most brilliant chapters of his career are still to follow for he it was who liberated South Italy and joined the two Sicilies to the crown. A revolt against the inhuman Neapolitan government of this part of the country had broken out in 1860 at Palermo, Messina and Catania, and Garibaldi, acting on his own initiative, flew to the aid of the insurgents with his famous thousand. Cavour indeed permitted them to embark from Genoa but in the diplomatic world disavowed all responsibility for their actions. The Mazzinists even fancied that he opposed the expedition. Garibaldi on the eve of his departure, wrote the king: "I know that I embark on a perilous enterprise. If we achieve it, I shall be proud to add to your majesty's crown a new, perhaps more glorious, jewel, always on the condition that your majesty will stand opposed to counsellors who would cede this province to the foreigner, as has been done with the city of my birth."

A Sardinian squadron followed the great general with instructions from Cavour to the admiral. "Try to navigate between Garibaldi and the Neapolitan cruisers. I hope you understand me." To which Admiral Persano replied: "I believe I understand you; if I am mistaken, you can send me to prison."

Garibaldi took the hearts of the south by storm and was triumphantly proclaimed

conquerer of Sicily in a few days. Advancing to Spartivanto, he drove the Bourbon king of Naples into Gaeta and on the 7th of September entered Naples itself, where he was proclaimed dictator. Cavour proposed to parliament the immediate annexation of the province of which the body voted its approval. Garibaldi, however, demanded a confirmation of his dictatorship and declared that he would not annex the provinces to the kingdom of Italy until he could proclaim Victor Emmanuel king at Rome. Cavour foresaw that it was the general's intent to march upon Rome next and fearing diplomatic complication and possible revolution, he decided to forestall the move and with the assent of Napoleon III, sent the Sardinian army southward. They met and dispersed the Pope's soldiers at Castel-fidardo and then occupied Ancona. Garibaldi at the same time was marching north but he was diverted by an attack from the armies of the king of Naples who had rallied in the meantime. At the ensuing battle of Valturmo he routed the king, who took refuge in Gaeta, and Garibaldi met his own king, Victor Emmanuel, laid down his authority and offered him the Sicilian kingdom. On the 7th of November Garibaldi and Victor Emmanuel rode side by side into Naples. The great general refused all decorations and rewards for his achievement and retired quietly to his island home in Caprera.

Victor Emmanuel was now proclaimed king of all Italy save only Rome and Venice and these two cities, it was felt on all sides, must be won, Rome especially being desired as the capital. A quarrel ensued between Garibaldi and Cavour over the question of attacking Rome but a reconciliation was effected by the king. After Cavour's death in 1861 Garibaldi determined to carry out his plans, supposing he would meet only an assumption of obstruction on the part of his government. In 1862 he raised a volunteer army and invaded Sicily. The government, however, not daring to support him, sent a royal army to stay his hand and they scattered his volunteers and wounded the great liberator. Garibaldi, wounded, was the hero of Italy and of England,

whither he went to recuperate and lecture.

"Seldom, if ever," writes Marriott, "has such a welcome awaited a foreign visitor to England. I have been told by one who witnessed his landing at Southampton that the poor general's garments were literally torn to ribbons by enthusiastic admirers. The whole English world, official and unofficial, quite lost their heads as well as their hearts. But there was one person of some count in Europe who was by no means well pleased at the reception accorded to Garibaldi in this country. How much Napoleon's annoyance had to do with the sudden departure of our guest is one of those diplomatic mysteries which may never be cleared up. Lord Palmerston repudiated the notion of official interference. Anyhow, the whole of his provincial engagements were suddenly abandoned and Garibaldi left for home."

Meanwhile the Italian capital was transferred from Turin to Florence in 1869, a gradual approach to Rome and in 1866 Victor Emmanuel having concluded an alliance with Prussia, again declared war upon Austria. Italy, however, was beaten on land and sea but as Austria was so subdued by Prussia in this campaign, she abandoned the Venetian provinces and Venice was united to the Italian kingdom.

Meanwhile, Victor Emmanuel and Napoleon, still the nominal guardian of the Pope, had come to an understanding in regard to Rome. "Of course," said the French minister, "in the end you will go to Rome. But it is important" (of course, on account of the relations of the government and the Catholic church at home) "that between our evacuation and your going there such an interval of time and such a series of events should elapse as to prevent people establishing any connection between the two facts; France must not have any responsibility."

The withdrawal of the French garrison in 1866 precipitated a crisis and Garibaldi, falling under the influence of extremists, asserted his intention of placing the banner of republicanism on the vatican. This led to his arrest but he was released on condition that he retire to Caprera. In the

meantime, however, his son, Menotti Garibaldi, with a band of volunteers, had advanced into the papal states and the general escaped from Caprera to join them at Romagna. Advancing on Rome, they won a great victory at Monte Rotundo. However, the army of occupation sent by the Italian government had crossed the Roman frontier and a French force landed on the coast. In a proclamation to his volunteers Garibaldi announced:

"The government of Florence has invaded the Roman territory, already won by us with precious blood from the enemies of Italy; we ought to receive our brothers in arms with love and aid them in driving out of Rome the mercenary sustainers of tyranny; but if base deeds, the continuation of the vile convention of September, in mean consort with Jesuitism, shall urge us to lay down our arms in obedience to the order of the 2d of December, then will I let the world know that I alone, a Roman general, with full power, elected by the universal suffrage of the only legal government in Rome—that of the republic—have the right to maintain myself in arms in this the territory subject to my jurisdiction and then, if any of these my volunteers, champions of liberty and Italian unity, wish

to have Rome as the capital of Italy, fulfilling the vote of parliament and the nation, they must not put down their arms until Italy shall have acquired liberty of conscience and worship, built upon the ruin of Jesuitism, and until the soldiers of tyrants shall be banished from our land."

In the struggle that followed, Garibaldi was defeated and Victor Emanuel, who loved him like a son, begged the French to withdraw the support of their mercenaries from the Pope. The wounded Garibaldi was arrested again and again and allowed to retire to Caprera.

The outbreak of the Franco-Prussian war obliged the French to withdraw their support from the Pope and the king of Italy attempted to cajole the pontiff into the surrender of his temporal power. Failing this, the royal troops entered Rome on the 20th of September, 1870, and a plebescite was taken which returned 40,788 votes for the king and 46 for the Pope. In June, 1871, the king made his triumphal entry into Rome and pronounced it the capital of Italy.

So ends the drama of Italian unity. What of the later development of this land of long tradition?

[Editor's Note.—This article will be continued in the July Quarterly.]

### EVERYONE DOES IT.

By E. DAYTON WEGEFARTH, Philadelphia  
Delphian Member.

I used to live in a great big house of seventeen rooms, or more,

With gorgeous frescoes on every wall, and an obstinate oak front door,

With halls as spacious as mountain caves, and alcoves of fearful size,

With saintly figures on ev'ry pane, and pictures that scandalize.

The tapestries were of lustrous sheen and hung in a wealth around,

The rugs and carpets were soft and rich and covered a hardwood ground,

The furniture was of massive style, the stairways were steep and long,

The house was truly a kingly place, but somehow it seemed all wrong.

It seemed so cold and it seemed so drear, there wasn't the warmth of home,

I felt as tho I were swallowed up, I hated its ghostly gloam,

My voice would echo thru ev'ry room, like spirits of other days,

I feared to traverse the corridors, bereft of the sunlight's rays.

At last we followed the social bent, we took an apartment, yes

We left the house with the yawning porch, the house that was conscienceless;

We took the things that we needed most, the things that would fit, you know,

The bric-a-brac and the spindle-chairs, and pieces to make a "show."

And now we've learned how to laugh and live, we didn't know how before,

We've learned to cook in a kitchenette, to smile at our neighbor's snore,

We've learned that life is a stave of song, and strange as it all may seem,

We've learned to love in a different way—and to steal our neighbor's cream!